

A
S E R M O N
UPON THE
T U R F,

B Y
A S A I N T
F R O M
THE TABERNACLE;

PREACHED AT
A NEWMARKET MEETING.
THE SECOND EDITION.

L O N D O N.

Printed for the AUTHOR, and sold by J. BEW, No. 28,
Pater-noster-Row.

M DCC LXXVI.

[Price SIX-PENCE.]

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

69-1393

4
282
3
4
(1)

**Psalms* 45. Part of the 5th Verse.

GOOD LUCK HAVE THOU WITH THINE
HONOUR, RIDE ON—

I SHALL not enter upon my text, Brethren,
'till I have offered something in the Way
of Preface, that I may bespeak your good
opinion of me : for, as you should (a) ho-
nour a physician if you would receive benefit
from him in the *flesh*, so, he who gives you
spiritual advice will do it to better purpose,
if

* Of the Version used in our daily service. The
same will occasionally be referred to in the following
pages.

(a) Ecclesiasticus xxxviii. v. 1.

if you can be brought to (b) think of him as you ought to think.

We have been treated with undeserved contempt, and call'd unlearned—itinerant—Field-Preachers! I will briefly answer to these three charges, beginning with the last, **the last shall be first.*

As to preaching in the field, this, so far from being reasonably to be objected against us, is very much in our commendation: for whereas the regular Clergy, as they are pleased to call themselves, are content to *read* a sermon once a week in the pulpit to a third part of their Parishioners, and of these it is ten to one that more than half are asleep; we *preach* openly, to all people, (c) zealously, as being well-affected towards our Hearers, and therefore better qualified to affect them; we preach every day, beginning

(b) See 1. Cor. iv, v. 1. * Matt. xx, v. 16.

(c) They zealously affect you, but not well. Gal, iv, v. 17.

ning early and ending late; we preach——not a dull set of Discourses yearly repeated in succession, but variety of matter, and in a lively manner; setting forth the Christian *Faith* and confirming it by Texts of Scripture, in such abundance, that a man by giving ear to what we say, may carry away with him a great part of the Bible. We lay hold of all opportunities, as I do this present one, that of the many who are collected upon this Heath, and make what they call a Meeting, I may at least save some: and I observe, with pleasure, that my congregation is growing larger, I don't compel them to come, I only use persuasion, which Talent I possess in no small degree of perfection. I am not one of those who unnecessarily and impertinently commend themselves, but I'll give you two instances of my success in preaching, which will prove me entitled to your favourable hearing.

It may be about three weeks ago that I saw a Croud, and inquiring what was the matter, I found they had made a ring, in
which

which, two men stripped of their very shirts, were prepared to encounter with fists. I called out to 'em to suspend their quarrel, 'till I had communicated something which it nearly concerned them to know; I prevailed, and like a blessed (*d*) Peacemaker, so completely softened them, that——they put on their shirts again, and parted friends. The other instance is so extraordinary, and indeed almost incredible, that if I was not able to produce witnesses of it's truth, I should be unwilling to mention it. You know there is a Diverſion that goes by the name of Cocking, in which the company are extremely clamorous, prophanely swearing and bullying, infomuch that a person with moderate lungs could not poſſibly be heard. At ſuch an Aſſembly I was preſent, not prompted by avarice to act the ſame butcherly part with the reſt; but, being earneſt in Soul-ſaving ——I called out to *them*, with a windpipe ſo clear and ſtrong, that they were amazed [at it: I improved this firſt ſurprize to the
happieſt

(*d*) Matt. v, v. 9.

happiest of purposes, and told them, they were in the greatest danger if they continued in that place five minutes longer, that in all probability they would be dead men : they were already **dead in trespasses and sins*. I begged, by all that was dear to them, that they would follow *me*, which they did, with the greatest expedition ; I verily believe, that I drew them out of the pit in less than half the time above mentioned. This was a pious fraud, you must acknowledge : and when I had got them out, I brought such arguments from Scripture against their cruel pastime, that they shewed evident signs of remorse. Have you no bowels of compassion, said I, or do you think these subjects of your Mirth have no feeling, that you thus riot in their wounds, wantonly provoking and stirring them up to strife ? *A righteous man regardeth the life of his beast*, so (e) Solomon said ; and of his Bird too, I say. Recollect, I pray you, that pathetic Address of your Saviour

* Eph. ii, v. 1. (e) Prov. xii, v. 10.

viour, (f) “ O Jerusalem, Jerusalem,
 “ which killest the prophets, and stonest
 “ them that are sent unto thee, how often
 “ would I have gathered thy children toge-
 “ ther, as a *hen doth gather her brood* under
 “ her wings, and ye would not!” And
 was it for this, that the Hen gathered her
 chickens under her wings, that their blood
 should be spilt for your recreation? That with
 artificial weapons (O diabolical invention!)
 they should tear and mangle each other, and
 die ten thousand deaths?—Did not Peter
 weep bitterly when the (g) *cock* crew?—
 For it reproached him with the Denial of his
 Master: and you *deny Christ*, you act in
 opposition to his Gospel, which requires that
 you should be tender-hearted. In short, my
 expostulations had the desired effect upon
 them, they went away with dispositions to-
 tally changed, so that not one of them would
 have trod upon a spider if he had seen it.
 This was a glorious conversion, I should be
 glad to hear that the regular Divines did any
 thing

(f) Luke xiii. v. 34. (g) Matt. xxvi. v. 74, 75.

thing like it; but the *pulpit* is their's, we preach in the field! It is true, we do, and so did Christ himself, and elsewhere, as opportunity served: have you not read his Sermon in the (*b*) *mount*? And how he entered into Peter's (*i*) *ship*, and preached.

But we are charged with being itinerant.—I must give you the derivation of this word, and explain it to you, before I go any further. It is derived from the Latin word *Iter*, which by interpretation is, a Journey: Itinerants, therefore, are Travellers, of which number I profess myself to be one. Look at the soles of these shoes, there is a large Hole in each, betokening Diligence in my profession: and did not our Saviour (*k*) *go about*, doing good?——But the cassock-wearing Tribe say, that we (*l*) *creep into houses and lead captive silly women*: they might with more truth say, that we *set many free who were tied and bound with the chain of their sins*.——Let such as are benefited,
confine

(*b*) Matt. v. (*i*) Luke v. v. 3. (*k*) Acts x. v. 38.
(*l*) 2 Tim. iii. v. 6.

confine their Doctrine within the walls of their Churches (though many of them do no Duty at all, but live upon the Fat of the Land, and pay their Curates poorly enough) I'll preach (*m*) *in season and out of season*; I cannot in conscience be idle; (*n*) *wo is unto me if I preach not the Gospel*.

And that I am qualified to do it, I shall now prove to you, in answer to the charge—that we are unlearned. I'll not yield, in point of Qualification, to any of the full-fed, unprofitable servants, who don't come even at the *eleventh hour* into the (*o*) vineyard. I have already given you a spice of my Learning in the Latin tongue, and I could give you Greek: I thank my God, I can *speak with* (*p*) *tongues more than you all*——but I had rather interpret. And how do you think I came by my skill in Languages? I'll inform you, Brethren, and leave you to judge what pretensions I had to set up for a Teacher.

I

(*m*) 2 Tim. iv. v. 2 (*n*) 1 Cor. ix. v. 16

(*o*) Matt. xx. v. 6, 7. (*p*) 1 Cor. xiv. v. 13, 18.

I was born of reputable parents : my Father was a substantial Farmer, and being told by our Village-Master that I was a promising Lad, he thought fit to send me to a more creditable school, where having made great proficiency, I was in due time entered at the University. When I had completed my studies there, it was my Father's purpose to have me ordained, but I was so dissatisfied with the prevailing Doctrines, that I entirely (q) *resisted his will*, and went—to the TABERNACLE ; where I soon found out, and was desirous to shew unto others, *a more (r) excellent way*. But then I waited for a Call, I would (s) enter into the sheepfold by the door, not climb up some other way, like a thief and a robber. The time was not very long that I waited : I dreamed one night that I was keeping my father's sheep in the field, and heard a voice from Heaven, which said unto me, (t) “ Feed my sheep.” This was so distinct a Call, that

C

I

(q) Rom. ix. v. 19. (r) 1 Cor. xii. v. 31.

(s) John x. v. 1. (t) John xxi. v. 16.

I could not chuse but obey it ; and the rather, as my parents, thinking I had taken a wrong turn, had cast off all care for me, which reminded me of the prophecy (for I could look upon it in no other light) of David, (u) “ *When my Father and my Mother forsake me, the Lord taketh me up.*” Immediately I (w) conferred not with flesh and blood, but without saying a word to the people of the house where I* lodged, I removed to some distance, and began to preach : and at the beginning, my labours were as ill requited as those of St. Paul, or worse. I was in perils oft, and frequently suffered, from my own countrymen ; they persecuted me from city to city, hurt my feet in the (x) stocks, thrice loaded me with irons ; and, I will not (indeed I cannot) say how many times I received stripes, but this I’ll venture to affirm, that the Apostle was not whipped half so † often

(u) Psal. xxvii. v. 12. (w) Gal i. v. 16.

(x) Psal. cv. v. 18.

* He went off without paying for his Lodging.

† St. Paul’s number was *five times forty, save one.*
See 2 Cor. xi. v. 24.

often nor so severely. But I glory in Tribulation; and while those, who boast that they are licenced to preach, make light of our Labour of Love, I am nevertheless instant, (y) *attending continually upon this very thing* : for I am determined that no injurious Treatment shall discourage me, no dangers or difficulties affright me. I preached when I was in prison, when certain sons of (z) Belial had risen up, and falsely accused me. I have told you that I was three times ironed, and here again let me relate what happy effects were produced by the speaking with my tongue.

Gaolers, from the nature of their employment, are far from being the most tender-hearted set of men : they, whose hands I had the misfortune to fall into, were remarkably cruel ; but I contrived to extricate myself. The first time that I was confined, my Keeper was so won upon, and brought to such a religious temper of mind, by my discourse, that reading one night in bed he set
the

(y) Rom. xiii. v. 6. (z) 1 Kings xxi. v. 13.

the Gaol on Fire, and in the confusion I and my Fellow-prisoners escaped : so that I might be said to *save*——to deliver others as well as myself, to (a) *save them by fire*. When I was confined the second time, I insisted so much upon the Christian Duty, (b) *in whatever state we are—therewith to be content*, that he who was appointed to be a Watchman over the prisoners, was very much off his guard ; of which, knowing I could do more Gospel-good out of prison than in it, I took advantage, and let myself out. The third and last time of my durance, that is to say, imprisonment, was longer than either of the two former times ; for the Man who had the Keys was *slow to hear*, his heart was hardened (like Pharaoh's, who would not let the children of Israel go) so that I could not presently make an impression upon it ; but after a while I discovered something like Grace in him, a disposition towards Goodness, which, with a great deal of patience, I endeavoured to improve. In particular, I re-
minded

(a) 1 Cor. iii. v. 15.

(b) Phil. iv. v. 11.

minded him that there was an Earth-quake
 when St. Paul was (c) imprisoned, which
 had such an effect upon him, that he asked
 me the same question which the Jailer asked
 St. Paul, "What shall I do to be saved?"
 In answer to it, I led him by degrees to a
more perfect knowledge of (d) that way;
 I told him, that he should imitate his Maker,
 and be merciful; especially, that he ought to
 (e) *shew pity upon Prisoners and Captives;*
 moreover, I got my Kinsmen and Acquaintance
 to assure him that I had (f) *done nothing wor-*
thy of bonds; so that partly through their
 good offices, but more by my own persuad-
 ing, he let me go free on a Sunday-night,
 and opened the door for me himself.

And * here I am, spending my breath,
 and I will (g) *gladly spend and be spent for*
you,

(c) Acts xvi. v. 26. (d) Acts xxiv. v. 22. that
excellent way. See Page 9.

(e) Litany. (f) Acts xxvi. v. 31.

* A great door [1 Cor. xvi. v. 9] having been
 opened for him, he resolves to proceed in *doing the work*
of an Evangelist. 2 Tim. iv. v. 5.

(g) 2 Cor. xii. v. 15.

you, if I can but bring you into the right way. Alas ! That so many should set their hearts upon vanity, so many upon riches ! Cast your eyes around, and behold how eager they are about the Mammon of Unrighteousness ; I see some among them, who ought to set better examples, Cambridge Divines, deacons and priests, nay there are Doctors also, sportingly inclined, holding out the King's (*b*) image and superscription ; and, I suppose, if any dispute should arise about their wagers, they would not scruple to (*i*) *confirm by an oath*. They are making (*k*) mouths at me, and shaking their heads, I dare say they are empty enough if the truth was known : I'll expound a difficult passage in scripture with any of them for — — but hold, I was very near exceeding the bounds of propriety, this would be (*l*) *preaching of contention*, the servant of the Lord must not so strive, and therefore — I'll bethink me of my TEXT.

There

(*b*) Mark xii. v. 16. (*i*) Heb. vi. v. 17.
 (*k*) Psal. xxii. v. 7, 13. (*l*) Phil. i. v. 16.

There was a time when the Text used to be divided, when method was observed, for the more clearly treating of the subject proposed, and assisting the memory of the hearer. But now the clergy have got into such a loose, rambling manner of holding forth, that little or no profit is to be reaped from it; they'll give you out a portion of Scripture † twice, and not look back upon it once. Now, I confess that I have delayed the opening of *my* Text (that I might win your attention, and instruct you the more) but when I do begin with it, I warrant you I'll stick to it. I'll begin immediately—with two words,

GOOD LUCK. A good Beginning this, but the proverb says, "All is well that *ends* well." (m) *Know ye not that they which run in a race, run all, but one receiveth the prize?* and ye know, that many changes and chances

† The repetition is not uncommon, the Preacher addressing himself to different parts of his Audience when he gives it out.

(m) 1 Cor. ix. v. 24.

ces may happen while they are running—or riding. It may be, that a horse will set off with good speed, and continue it for a while, but then a stronger comes and passes by him, (n) *the race is not always to the swift.* And what can be more precarious than one of those Heats, as they call them, in which, accidents innumerable may disappoint the Knowing Ones, so very much, that the best reputed Horse shall be distanced. Then it is that the Odds are taken in (in the language of the Turf) and O what horrible curses you may hear, heavier than any which David wished might fall upon his enemies, and (o) some of them were dreadfull enough: you would think a Legion of Devils had broke loose; they curse even themselves, bitterly, to the lowest pit, and blaspheme in such a shocking variety of expression, that you would really say their tongues were
set

(n) Eccl. ix. v. 11. (o) See the sixth Psalm—But David's curses were prophetic, and pronounced against the Traytor Judas.

(*p*) *set on fire of hell.*——I have seen a horse of the best blood run off the course, that might have won with ease, if he could have been managed: I have seen the rider push'd against a post by jockeyship; unhorsed at the whipping in by a woman crossing, she was killed, and damned to all eternity by the Adventurers, who were out of pocket by her misfortune.——And what a scene of intemperance and debauchery does this Horse-racing lead to! the winners drink for joy, and the losers (if they have any money left) to drown sorrow: but, beloved, we are persuaded (*q*) better things of you, that you came hither out of curiosity, not for the sake of filthy lucre; or, if you *have* ventured money, that your wagers are inconsiderable. To risk large sums upon the beasts of the field, is, I will not only say, imprudent, but wicked; as likewise it is, to employ your thoughts altogether about them and their furniture; a moderate acquaintance with them may be not blameable, indeed it

D

may

(*p*) James iii. v. 6.(*q*) Heb. vi. v. 9.

may enable you more thoroughly to understand the Scriptures, for mention is made in them of the bridle and bit, and the saddle.

(*r*) “Be ye not like to horse and mule, “which have no understanding, whose “mouths must be held with *bit and bridle*, “lest they fall upon thee.” (*s*) “*Saddle me* “*the ass* (said the prophet) and they saddled him.”——There be many that value them-

selves highly upon their skill in horsemanship, but surely such knowledge is far from (*t*) excellent; though it *may* profit for the present, it will quickly vanish away: but true it is, that such as presume most upon this kind of knowledge, are not seldom the greatest sufferers by it; and even the most successful in laying their money, are (generally speaking) the most profligate in spending it, so that, according to the proverb, it goes as lightly as it came.——After all, what do we mean by

Luck? Not that the world is governed by Chance, for (*u*) *the lot is cast into the lap but the*

(*r*) Psal. xxxii. v. 10. (*s*) 1 Kings xiii. v. 13.

(*t*) Psal. cxxxix. v. 5. 1 Cor. xiii v. 8.

(*u*) Prov. xvi. v. 33.

the whole disposing thereof is of the Lord, and without his permission not so much as a sparrow falls to the ground: (w) *ye are of more value than many sparrows,* take heed therefore lest ye fall——(x) into condemnation.

I'll go on as I began, with two words in my Text, "HAVE THOU." That is, "mayest thou have," or, "I wish thou mayest have——" good luck: it is a Form of Prayer, which a Gamester cannot consistently use, it would be mockery in him to pray for the prosperity of his neighbour, when he is endeavouring to distress and ruin him. HAVE THOU, is by no means his wish, but, "Let me have"——the golden (y) image, for it is the principle of covetousness upon which he acts, Gold is the (z) idol that he worships.

Let

(w) Matt. x. v. 29, 31. (x) James v. v. 12.

(y) The King's image, and superscription. See Page 14.

(z) Col. iii. v. 5.

Let us now take three words (for I can make nothing of two without the third) in the order of my text. "WITH THINE HONOUR." Ay, there is meaning in this last word, HONOUR: it may signify Title, Rank, in which sense of the word, many a (*a*) *great man and honourable* is now upon this field; I saw one of them with a star upon his coat, (*b*) condescending to men of the lowest estate, shaking even a greasy butcher by the fist. "Man being in Honour (says the (*c*) Psalmist) hath no understanding, but is compared unto the beasts that perish." And truly our persons of quality are chiefly conversant about the beasts: they can talk fluently enough of Horses and Dogs, but if any subject of serious enquiry is proposed, they are the most stupid wretches in the world, quite speechless. HONOUR quotha! They may be nobly born, but I would not give a farthing for their Breeding.

Again,

(*a*) 2 Kings v. v. 1. (*b*) Rom. xii. v. 16.
 (*c*) Psal. xlix. v. 20.

Again, by Honour is frequently meant, Honesty. The losing gamester who pays upon the spot, is a *Man of Honour*, though perhaps he may be in the books of tradesmen, who for want of their money become bankrupts and starve. Man, being *without Honour* upon the Turf, would undergo the discipline of the horse-pond and whip; (d) every hand would be against him, and, like Cain, he would be marked, so that he could never more shew his face there.

But the most exalted sense of the word *Honour*, is that in which it is to be understood in my Text, for there it is applied to the fountain-head, even to Majesty itself: I will tell you to whom, and upon what occasion it was addressed, and this comes properly under the last division of my text.

RIDE ON.—The Psalm is entitled **A Song of Loves*, and is said to have been composed

(d) Gen. xvi. v. 12.

* See the Argument prefixed to this psalm, in Patrick's Paraphrase.

composed upon Solomon's marrying Pharoah's Daughter: she was a King's daughter, not such a one as (e) Jezebel, but of rare accomplishments, *all glorious within*, as well as beautiful in person and (f) rich in apparel; and I'll tell you now a foolish conceit of mine, at my first reading this psalm, and being told upon what subject it was written, but (g) *when I was a child I thought as a child*. I thought the King and Queen, immediately after their marriage, had mounted a chariot and driven through the streets of Jerusalem, making a (h) *shew of themselves openly*, and that as they rode on lovingly together, the people saluted the King with—*Good luck have thou*, wishing him joy, as the custom is with us. But when my judgment was riper, and I had examined this nuptial hymn more closely, considering what went before my text, and what followed it, I saw things in a different light.

(e) 2 Kings ix. v. 34. (f) Psal. xlv. v. 12, 14.

(g) 1 Cor. xiii. v. 11, (h) Col. ii. v. 15.

light. For in the first place, I found no mention at all of the Queen's riding, but that *she stood* at the King's right-hand, (i) meaning (I suppose) during the marriage-ceremony: by the by, the man takes the right-hand with us, as being the more honourable place, and best befitting him who is the head of the wife.——In the verse before my text, it is written, *Gird thee with thy sword upon thy thigh*; and in the latter part of the verse from which the text is taken, we read, *and thy right hand shall teach thee terrible things*; from which it is plain, that the *military* Honour of the King is meant, and that by the words “ride on” we are to understand victorious pursuit. Thus you see that occasion was taken, the happy one of his marriage, to prefigure the glory of his reign; and he might say in the words of his (k) father, *I will follow upon mine enemies and overtake them, neither will I turn again* (I'll ride on) *'till I have destroyed them.*

Having

(i) Psal. xlv. v. 10. (k) Psal. xviii. v. 37.

Having given you what I think is the direct interpretation of the words, I shall now make use of them more freely in the way of illustration and inference. **RIDE ON.** The quicker progress you make in a religious course, the better, and you may go fast enough without getting into the stirrup, provided that your *feet are shod with the (l) preparation of the Gospel*, and that you take care to go upon good ground. Chuse it neither too hard nor too soft, for the former will gall your feet, the latter weary you: but above all, avoid slippery ground, for if he that (m) thinketh he *standeth* should take heed lest he fall, whoever professes to *run* should take very great heed.

Again. As touching riders upon the turf, or jockeys, the words may well be understood to be spoken in mockery, just as Solomon says to the young man (n) *walk in the ways of thy heart*, but immediately
adds

(l) Eph. vi. v. 15. (m) 1 Cor. 10. v. 12.

(n) Eccles. 11. v. 9.

adds, that God will bring him into judgment for it. Many who (o) have put their trust in horses, have come to poverty and destruction thereby. You have heard the proverb, Set a Beggar on horse-back and he'll ride to the devil; but I say, set a rich man on horse-back and he'll ride the very same way, though he may probably beggar himself first. David observes that a (p) horse is counted but a vain thing to save a man in the field of battle, I'm sure it may ruin him effectually in the field of sport: and what is man, a man on horse-back I mean? He is altogether lighter than vanity itself, and yet a strange compound he is, sitting close, cleaving to the brute, making one* creature as it were.—There's a Jockey-Nobleman yonder, he's riding up to the post in a white fatten waistcoat, that he may be seen from afar, much to his credit indeed! I'll tell you my opinion of these great men, they are

E the

(o) Psal. xx. v. 7. (p) Psal. xxxiii. v. 16.

* See the *Centaur not fabulous*, by Dr. Young.

the mereft bubbles in a match, if a brother of the whip will but pay 'em a few compliments, he may get money out of them at any time.—Are you running after him? Nay, my brethren, do not fo wickedly, this is not the *Chriftian race* which I was endeavouring to qualify you for, I would have you (q) fo to run that ye may obtain—not an earthly prize, but an heavenly one. Pray ftop and listen to me; I am mortified to the laft degree! I who have converted Jailers, and reformed a Cock-pit! And after all, to have my congregation drawn away by a four-footed beaft with a titled fool upon his back, this is infufferable! Turn again, I befeech you, and remember the poor Preacher before you go hence, for I apprehend you will not (r) *feek my face* hereafter. Put fomething into this hat, for the love of God, or if you have any regard for yourselves, any (s) proportion of faith: he that hath pity on the poor (t) lendeth to the Lord, and he muft

(q) 1. Cor. ix. v. 24. (r) Pfal. xxvii. v. 9.

(s) Rom. xii. v. 6. (t) Prov. xix. v. 17.

must be of *little faith* not to believe that he will be repaid, and with interest too. FAITH, HOPE, CHARITY, these three the Apostle (u) puts together, and says that the greatest of these is CHARITY.—I see several hands stretched out for my relief, have a little patience, I'll be with you presently: our preaching is not vain, I perceive, neither is your (w) faith, you shew it by your works, your grace abounds, and the Lord loveth a chearful giver. (x) Ye do faithfully whatever ye do to strangers.—Have you done contributing? Let me see what there is, truly more than enough for a (y) *present help in trouble*: I will not venture it in my pockets, they are full of holes, but I have an empty purse in a *Scrip here, which will serve the purpose well enough. And now, my beloved, I'll dismiss you with a pious wish

(u) 1 Cor. xiii. v. 13. (w) 1 Cor. xv. v. 14.

(x) 3 John, v. 5. (y) Psal. xli. v. 1.

* Carry neither purse nor scrip. Luke x. v. 4.—

Tempera mutantur: the purse for money, and the scrip for provision.

wish, in the words of the Psalmist, and
corresponding with my text, (z) *the Lord
prosper you—we wish you good luck in the
name of the Lord. AMEN.*

(z) Psal. cxxix. v. 8.

F I N I S.

